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For "The Friend."

Descriptive Catalogue of Friends' Books, or Books written by members of the Society of Friends, commonly called Quakers, from their first rise to the present time, interspersed with critical remarks, and occasional biographical notices, and including all writings by authors before joining, and by those after having left the Society, whether adverse or not, as far as known. By Joseph Smith. In two volumes. London, 1867.

This work is the production of a Friend in London, whose interest in the literature of the Society, in connection with his business as a bookseller, has led to the issue at different times of several catalogues of the publications of Friends, of which the one above cited is the most complete. Its general plan is that adopted by John Whiting, whose "Catalogue of Friends' Books; written by many of the people called Quakers, from the beginning or first appearance of said people," was published in London in 1708, and has been long out of print. The names of the authors, when known, are given alphabetically, under which are arranged a list of their writings in chronological order. The dates of the several publications are mentioned, when practicable, and the size and number of sheets composing them. A list of the contents of some of the works is so given. The titles of those of which the authorship is unknown, are arranged under the headings of Anonymous or Nameless; and a considerable number appear under the separate headings of Friends, Meetings, Parliament, Sufferings, Testimonies, Tract Associations, &c. In cases where the writer is known to have been disowned by the Society, or afterwards reinstated, or a doubt exists as to his membership at any period of his life, a mark prefixed to the name is intended to convey such information. Notes of a biographical, historical and explanatory nature accompany many of the entries, adding much to the value of the Catalogue, and giving to it the character, as remarked in the Preface, of a biographical "dictionary of authors of the Society of Friends, with a chronological register of their publications."

In addition to the Catalogue of John Whiting, some manuscript lists of Friends' writings belonging to libraries connected with meet-

ings of the Society in London and elsewhere, have been made use of in this compilation. Many of the titles of later date appear to have been taken from serial publications issued in this country and in England; while a large number of those recorded, it would appear, could only have been obtained from the works themselves.

The labor involved in its compilation may be judged of from the fact that it consists of upwards of two thousand octavo pages, and contains the titles of about twenty thousand distinct publications, arranged under more than twenty-five hundred separate headings.

As stated in the title page, the object has been to include all the publications "by authors before joining, and by those after having left the Society, whether adverse or not, so far as known." The work consequently presents an incongruous appearance, and titles of many essays are included relating to subjects of a scientific or miscellaneous character, which add to its size without, in our judgment, increasing its value as representing the literature of the religious Society of Friends. From an examination of its pages we should suppose that the publications of members of the Society in England have been given with great fulness, and some titles appear of papers issued prior to 1708, which are not mentioned by John Whiting. Several omissions and errors have been noticed in reference to works published in this country; notwithstanding which however, it is by far the most comprehensive compilation of the kind with which we are acquainted, and may justly be regarded as an Index to the most valuable portion of the literary productions of Friends.

In examining the titles of publications issued during the first half century of the existence of the Society, the number of Friends who were engaged to spread the knowledge of the Truth and defend its doctrines and testimonies through the press, has proved unexpectedly large, as also the variety and extent of their labors. More than 100 separate treatises by William Penn are enumerated as having been printed between the years 1668 and 1714, some of which were considerable volumes; 52 different publications of Isaac Penington, between the years 1658 and 1681, besides 11 written before joining the Society; 50 by Francis Howgill, from 1654 to 1670, and 80 by Edward Burrough, in the ten years subsequent to 1653. The writings of Samuel Fisher, William Bayly, John Crook, Richard Claridge, Thomas Ellwood, Stephen Crisp, Charles Marshall, James Parke, George Whitehead, Josiah Coale, George Fox, the younger, James Naylor, and several other Friends less known at the present day, are also numerous.

The largest number attributed to one author are those by George Fox, in many cases jointly with Wm. Penn, John Stubbs, John Burnyeat, Ellis Hookes and others. Including his shorter papers and epistles they amount to more than 300, besides several printed in

the Dutch language. The first of these to which the date is affixed, given in the Catalogue, was published in 1652, and is entitled "A paper shewing why we deny the Teachers of the World." Among the latest productions of his pen was his "Testimony concerning Robert Barclay," written in 1690. By a reference to his Journal, however, we observe that a number of his epistles which probably have never been printed separately, are not referred to in this Catalogue.

In examining this work we have also been struck with the number of books which were written against the Society at its rise, not only by adversaries who may have been in great degree strangers to the doctrines they attacked, but by those who had once been in membership, and no doubt, in part at least, been convinced of the principles of Truth as professed by Friends, but who becoming unfaithful, at last, publicly opposed its doctrines and testimonies, and misrepresented their former brethren. Some of these disowned members, as William Rogers, George Keith, (80 different publications by whom against Friends are enumerated,) Francis Bugg, John Pennyman and others, though persistent and violent enemies for a time, having been fully testified against, are with their productions scarcely known at the present day, but by the references to them in the writings of faithful Friends, and the books in which their charges were refuted. That many of these writers had fallen into oblivion at an early period, is evident from a passage in one of George Fox's epistles, in which he reminds Friends that "though many loose and unruly spirits have risen betimes to oppose you and [your Meetings] in print and other ways, you have seen how they have come to nought."

The works of Robert Barclay mentioned in this Catalogue number twenty, and were published between the years 1670 and 1679. Of these the Catechism and the Apology appear to have had a wide circulation from their first appearance, three editions of the former and five of the latter having been issued previously to the year 1700. Editions of the Apology are noticed in Latin, in which it was originally published, the Dutch, German, French, Spanish and Danish languages, and a portion of it has also been published in Arabic. One of the last printed essays from the pen of Robert Barclay, was a Vindication of his Apology from "an examination and pretended confutation" by a certain John Brown, in a book entitled "Quakerisme the pathway to Paganisme," in which Robert Barclay says, "his many gross perversions and abuses are discovered, and his furious and violent railings and revilings soberly rebuked." To this vindication is added "A Christian and Friendly Expostulation with Robt. Macquare, touching his postscript to the said book of J. B., written to him by Lillias Skein, wife of Alexander Skein." These writers, probably the first assailants of Barclay, are stated by

Joseph Smith in his later Catalogue "Bibliotheca Anti-Quakeriana," to have been professed ministers of the gospel, of other denominations.

Under the name of Robert Barclay, reference is made to a manuscript discovered in the Library at Ury during some alterations of the building, containing the correspondence between the Apologist and his uncle Charles Gordon, in the form of questions and answers, concerning the principles of Friends. This manuscript was not intended for publication, as appears by the following passage which, as showing the disposition of mind in which Robert Barclay engaged in controversy on religious subjects, is interesting and instructive. He remarks after a long series of replies from his uncle, "Forasmuch as the author of the considerations [questions] is now removed, and in regard to my near relation of him, and that likewise the most of the things (if not all) here handled by him, have been since largely treated by me, and published upon other occasions; and this only is intended, not as any public matter, but a private monument of my deceased uncle; these things do all necessarily lead me to be brief, rather in a cursory way only, to observe his mistake and misapprehension of my answers, than to enter into a polemic exercise with so near a relative, while gone, since *I do unwillingly so engage with the greatest strangers, though alive.*"

Among the notes of interest which Joseph Smith has added, is a short extract from a bitter attack upon Friends by William Rogers, published in 1708: in which speaking of their number at that time he says: "who by a modest computation have been reckoned no less than one hundred thousand men, besides women and children, who I presume are no less if not more in numbers."

The following anecdote of Joseph Phipps, somewhat condensed, may be new to some of our readers: Joseph Phipps was a man of strong abilities, and in the time of his youth was much addicted to the dissipating pastimes of the age, and had so far gone in speculative reasoning, as to admit the belief that all things come by chance, but yet sometimes had serious reflections. He was by trade a shoemaker, and while he resided in London, a young man named Hall, a companion in work, who was religiously inclined, and who one day inquired of him what religious profession he thought was the best? He replied, "If there is anything in religion, it is among the Quakers." Being asked how he came to know any thing about them, he replied, "I was brought up amongst them." Upon which his companion expressed the wish that Joseph would one day go with him to one of their meetings. Some weeks afterwards they went in company to the Savoy Meeting, to which Benjamin Kidd, of Oxfordshire, came. In the course of the meeting this Friend spoke to the state of these two young men so effectually that they sat weeping under his testimony. In the course of his sermon Benjamin said, "I feel that what I speak is received, and I rejoice in it." They attended several of the succeeding meetings, and Joseph Phipps became a thoroughly convinced member of the Society, and has been widely known by his essay on "The Original and Present State of Man," which continues to be extensively circulated as one of our standard works.

The miscellaneous works referred to have

nearly all been printed subsequent to the year 1750. Of this class of publications the school books published by Lindley Murray are particularly noticeable, from the large number of copies which have been disposed of. No less than 130 reprinted editions of the Abridged Grammar are enumerated as having appeared between the years 1797 and 1845, all apparently in England. His "English Reader," "Introduction" and "Sequel," so largely used in this country, have also been frequently republished in England, and the one hundred and fiftieth thousand of his "First Book for Children," originally issued about the beginning of the century, is mentioned as having been printed in 1859.

The titles of the literary productions of members of the Society thus collected, form as it were an epitome of its history. In them may be traced the fervent labors of the early Friends, the subsequent decline from primitive zeal and faithfulness, and the engrossing effect upon many, of subjects relating chiefly to this world's interests and enjoyments, together with the introduction at different periods of departures in doctrine and practice which have caused, and of some of those which now cause sadness and dissensions within our borders.

D.

The Emigrant Mennonites.

We extract the following from the *British Friend*:

"The Russian Mennonites are Germans by origin, and a dialect of German is still their mother tongue. They have dwelt on the steppes of South Russia, wide areas of which they have reclaimed from a desert to fruitfulness, in villages of their own, free from the presence of Russian police, and maintaining a high standard of morality. They were first invited into the country by the Empress Catherine II., with a promise, repeatedly confirmed in writing by her successors, that they should enjoy liberty of conscience and worship, and exemption from military service.

In 1871 the Russian Government, after the example of Germany, determined to adopt the principle of enforcing a period of military service on every male as he reached manhood; and gave notice to the Mennonites that their exemption must cease in ten years,—viz., in 1881. This caused great alarm, and several deputations were sent to the Russian Court, but without any success such as would relieve tender consciences. The Mennonite congregations then seriously turned their thoughts to emigration, and sent trustworthy men to visit Canada and the United States, and report upon the prospects of a removal thither. A few families actually emigrated in 1873, and many others applied for passports. In the spring of 1874 the Emperor, unwilling to lose subjects so valuable, despatched the celebrated General Todleben to the Mennonite 'colonies,' to calm the apprehensions of the people and induce them to remain. His mission was incorrectly described in the newspapers as having been completely successful. From authentic private sources we learn the terms offered were in substance, that 'service in the fire brigades, in military workshops, in the dockyards, and in the forests, would be accepted in lieu of the ordinary military service.' General Todleben was 'extraordinarily condescending and sympathising' (we have no doubt sincerely so), but he declined to put his offers into writing; and the Mennonite elders,

having little confidence in verbal promises, there is no reason to think that his persuasions had any permanent effect.

Pressing through all obstacles, a number, which we cannot accurately state, but not less than 5,000 Mennonites, emigrated in 1874 to Manitoba, in the dominion of Canada, and to Kansas, Dakota, Nebraska, and other of the United States in the far west. They have had to sell their agricultural property at a great sacrifice, and by order of the Government, to Mennonites only—a regulation which, while greatly decreasing its saleable value, operates as a bribe to some to remain in Russia. Their passports have also been delayed, and have been only obtained at last by heavy pecuniary payments, in excess of the proper fee. This forced sale of property and grievous delay of passports, have not only exhausted the means of many, but have driven them into the late autumn for their journey and settlement, thus preventing their providing food for the winter, and even in many cases getting properly housed. The more affluent Mennonites have aided their poorer brethren, and the American and Canadian Mennonites have also raised as much as 80,000 dollars, which sum has been almost wholly absorbed in expenses of transport by sea and land.

The emigration this year (1875) is expected to reach the same amount as last year, viz., about 1,000 families, or 5,000 persons, if no fresh obstruction is put in the way by the Russian Government."

The remainder of the article is from the *Liverpool Daily Post*.

"THE MENNONITE EXODUS FROM RUSSIA."

The Sect and its Peculiarities.

"The last of the Mennonites—the last of that unfortunate party of 328 Russian emigrants who, with the germs of smallpox among them, were sent down so ruthlessly from the metropolis to spread danger and dismay among the inhabitants of Liverpool—have now all left the workhouse, and we may congratulate ourselves that, through the prompt action of the workhouse authorities, we have been spared the outbreak of a malignant disease.

"The Russians all belonged to that peculiar sect of religionists called 'Mennonites,' undoubtedly entertained some of the distinctive principles propounded by Menno Simon, and were most rigid in their adherence thereto. They expressed, for instance, the utmost abhorrence of war and bloodshed, and the reason assigned for their leaving Russia was that they were anxious to escape from the laws under which they might have been called upon to serve as soldiers. One characteristic of the party was their remarkable docility, which has been thus spoken of in a report of the Clerk to the Vestry:—'It is impossible to speak too highly of the conduct and behavior of the Russian emigrants, and of the fortitude and patience with which what must have been to them very grievous trials and disappointments have been borne; there have been among them neither murmurings nor discontent, and every direction given to them was most readily obeyed.' In their moral discipline they appeared to exercise great rigor and severity, and both women and men avoided anything approaching ornament or elegance, maintaining a gravity and simplicity in gesture and clothing which were striking. An insight to their real character was given immediately after their arrival at the workhouse.

having been separated from the females and deprived of their luggage—to which they submitted without the slightest complaint—the men were passed on to an apartment where tea and substantial food were in readiness for them; and it was supposed that they could very soon attack the good things provided. Had a party of Englishmen arrived at the workhouse under similar circumstances—after a long and tiresome journey of about 100 miles, on one of the very coldest days of the year—very little ceremony would probably have been observed; but on this occasion, when the governor entered shortly afterwards to see that they were all doing well, he was astonished to find the whole party standing patiently by their seats, not one of them (as was explained afterwards) venturing to touch food until a blessing had been asked. This incident immediately marked them as a religious people. On retiring to rest, they again united in prayer and in singing a hymn.”

“It may be imagined by some that the docility which these men displayed was the evidence of a dull and listless nature. It was not so, however. Besides being men and women of fine *physique*, taken as a body, they showed themselves to be a spirited, devout and very cleanly people; and while devotion to their religion seemed to afford them comfort and to give them confidence under all circumstances, they were thoroughly united amongst themselves, and exhibited not the slightest secrecy or want of trust in each other.

“During their stay here great kindness was shown them not only by the governor and officials, but by several ladies and gentlemen of the town and neighborhood, and each emigrant was presented with a copy of the German Bible, as well as religious tracts in the same language. This kindness they all seemed to appreciate, and after the departure of the 28 on the 18th December, their temporary leader sent a very kind letter to the governor, in which he warmly acknowledged his and their kindness, adding:—“I wish for you the gracious Heavenly Father and the precious Saviour may always spread the hand of grace over you and yours, and cause peace to rest in the Christian house of England in time and eternity. Also I ask you to remember us in your prayers: that the Almighty Heavenly Father may grant us favorable weather for our voyage, or prove us in storm and tempest to make us conscious of His omnipotence.” A large number of these zealous Mennonites have already left Russia ‘for conscience sake.’”

For “The Friend.”

The Straight Gate and the Broad Way.

AN ALLEGORY.

(Continued from page 276.)

Oh! the fearfully awful condition of those who, wedded to the lusts and pleasures of this world, rashly struggle not only to “serve two masters,” but to escape those crosses, conflicts and tribulations which the ever compassionate Author of our existence has seen fit to appoint for the proving of our love, for the trial of our faith and patience, to correct our pride and vanity, to wean us from the world, to mortify our fleshly mind and will, and to teach us communion and a closer walk with Him. How strange that any will stake the well-being of their immortal souls—their heavenly

birthright—for the mere trifles, comparable to poor Esau’s “mess of pottage,” for the deceitfulness of sin, for the vanities of an ever-fading world, when we are at the same time persuaded that they must disappoint and pierce us at last; when we are aware that death’s cold grasp must forever separate them from us, and that invisible, unknown, and eternal state entered upon where every one will have to reap according to what they sow! And how can a happy eternity be either expected, or even enjoyed by those who have wasted their day of grace; have allowed the amusements of time and the vanities of the world to steal their hearts and affections from the one thing needful, have so neglected the season of harvest that there has been no ingathering to the heavenly treasury; and thus have become partners with those of that city which drew from the Saviour the pathetic appeal, “How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate,” &c.

Neither the lukewarm Laodicean with his lazy faith, nor the self-righteous Pharisee with his presumptuous light; neither the lover of uncertain riches with all his pushing and squeezing, nor the unmortified and haughty, with all their confidence of success; neither those who, temporarily humbled by affliction, had put their hands to the plough, but looked back and longed for the flesh pots of Egypt, nor those overloaded with worldly cares, with idolatrous attachments, with unholy prejudices and bad habits, or pressed with selfishness, could enter this haven of eternal joy, where, as declared by the Spirit of truth, “There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but *they* which are written in the Lamb’s book of life.”

The Allegory resumed:—“Now I saw in my dream, that many travellers who had a strong dread of ending at the Land of Misery, walked up to the Strait Gate, hoping that though the entrance was narrow, yet if they could once get in, the road would widen; but what was their grief, when looking more closely, they saw written on the inside, ‘Narrow is the way;’ this made them take fright; they compared the inscriptions with which the whole way was lined, such as, ‘Be ye not conformed to this world; deny yourselves, take up your cross,’ with all the tempting pleasures of the wilderness. Some indeed recollected the fine descriptions they had read of the Happy Land, the Golden City, and the rivers of pleasure, and they sighed: but then those joys were distant, and from the faintness of their light, they soon got to think that what was remote might be uncertain, and while the present good increased in bulk the distant good receded, diminished, disappeared. Their faith failed; they would trust no farther than they could see; they drew back and got into the Broad way, taking a common but sad refuge in the number, the fashion, and the gaiety of their companions. When those faint-hearted people, who yet had set out well, turned back, their light was quite put out, and then they became worse than those who had made no attempt to get in. ‘For it is impossible,’ that is, next to impossible, ‘for those that were once enlightened, and have tasted of the heavenly gift, and the good word of God, and the powers of the world to come,

if they fall away, to renew them again to repentance.’

A few honest, humble travellers, not naturally stronger than the rest, but strengthened by their trust in the King’s word, came up by the light of their lamps, and meekly entered in at the Strait Gate. As they advanced farther they felt less heavy, and though the way did not in reality grow wider, yet they grew reconciled to the narrowness of it, especially when they saw the walls here and there studded with certain jewels called promises, such as: ‘He that endureth to the end shall be saved;’ and ‘my grace is sufficient for thee.’ Some, when they were almost ready to faint, were encouraged by seeing that many niches in the Narrow Way were filled with (encouraging declarations) of saints and martyrs, who had borne their testimony at the stake, that *the Narrow Way was the safe way*; and these travellers instead of sinking at the sight of the painted wheel and gibbet, the sword and furnace, were animated with these words written under them, ‘Those that wear white robes, came out of great tribulation,’ and ‘be ye followers of those who through faith and patience inherit the promises.’

In the mean time there came a great multitude of travellers all from Laodicea; this was the largest party I had yet seen; these were *neither hot nor cold*; they would not give up future hope, and they could not endure present pain. So they contrived to deceive themselves, by fancying that though they resolved to keep the Happy Land in view, yet there must needs be many different ways which lead to it, no doubt all equally sure, without all being equally rough; so they set on foot certain little contrivances to attain the end without using the means, and softened down the spirit of the King’s directions to fit them to their own practice. Sometimes they would split a direction in two, and only use that half which suited them, for instance when they met with the following rule on the way-post, ‘Trust in the Lord, and do good,’ they would take the first half, and make themselves easy with a general sort of trust; that through the mercy of the King all would go well with them, though they themselves did nothing.* And on the other hand many made sure that a few good works of their own would do their business, and carry them safely to the Happy Land, though they did *not* trust in the Lord, nor place any faith in his word. So they took the second half of the spliced direction. Thus some perished by a lazy faith, and others by a working pride.

A large party of Pharisees now appeared, who had so neglected their lamp that they did not see their way at all, though they fancied themselves to be full of light; they kept up appearances so well as to delude others, and most effectually to delude themselves, with a notion that they might be found in the right way at last. In this dreadful delusion they went on to the end, and till they were finally plunged in the dark valley, never discovered the horrors that awaited them on the dismal

* On this important subject it may be safely predicted, that it is only while we are in our right places, or in our *allotted spheres* that a blessing attaches to us. The religion of Christ Jesus is a religion of obedience—“His servants ye are whom ye obey,” &c.; and it is not our doing that, which to our unrenowned hearts may seem to us to be good, that will be acceptable to our Father who is heaven, but *that good which He willeth us to do*.

shore. It was remarkable that while these Pharisees were often boasting how bright their light burnt, in order to get the praise of men, the humble travellers, whose steady light showed their good works to others, refused all commendation, and the brighter their light shined before men, so much the more they insisted that they ought to glorify not themselves, but their Father which is in heaven.

(To be concluded.)

For "The Friend."

Arbitration instead of War! A God-fearing and Praying People the real strength of our beloved country!

The annexed was cut from a city newspaper yesterday:—"President Grant is strongly in favor of the settlement of all disputes between nations by arbitration."

The following is from "Lectures on the History of Elisha," by Henry Blunt, A.M.: "Elisha, while witnessing the wonderful ascent of his friend Elijah, cried, 'My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes,' and, in the extremity of his sorrow, 'rent them in two pieces.*' 'The chariot of Israel and the horsemen thereof.' Elisha, therefore, knew what, alas! few Christians ever dream of knowing, that the devout and holy followers of God, are the support and safeguard of their country; the strongest armaments of Israel were the prevailing prayers of her prophets; and while Elisha mourned, as a child, that his father was taken from him, he sorrowed as a patriot, that the chariot and horsemen of Israel were gone. Here, brethren, is a truth, *preeminently worth your learning*, that the real strength of our beloved country exists not in her fleets, her armies, her wealth, or even in her free and invaluable institutions, and the high intellectual endowments of her senators, but simply and entirely in the *blessing of her God!* and this will rest upon her in proportion as her governors are holy and God-fearing men, and her inhabitants a religiously instructed and a praying people. These are the chariots of Israel, and the horsemen thereof."

Fourth mo. 11th, 1875.

Charles Tappan, the brother of Lewis and Arthur Tappan, who were prominent as abolitionists 40 years ago, has recently deceased at the age of 90. An anecdote is related of him, which is extraordinary in itself, and which shows in a remarkable manner his strong sense of justice. When he was a little boy in Northampton he was playing one day in the street with a neighbor's son, and a sixpenny piece was found in the dust. The boys quarrelled about the ownership of the coin, but young Tappan held it, and the other boy gave in. For years afterwards that ill-gotten sixpence troubled Tappan's conscience. When he was an old man—seventy years after the coin was found—he encountered his playmate, old and poor, in Pittsfield, Berkshire county, Mass., and paid him the sixpence, with the accrued interest.—*Late Paper.*

A little cloud intercepts the rays of the sun from us, and unfaithfulness in matters comparatively small, will preclude the enlivening warmth and strengthening virtue of Divine favor.—*R. Shackleton.*

* 2 Kings ii. 12.

HEART, BE STILL.

Heart, be still!

In grief's shadows deep benighted,
Bow! for words thou'lt not be righted;
Let it be as God may will:

Heart, be still.

Heart, be still!

'Tis in vain complaints to mutter;
His solution God will utter
Of life's riddle, when he will:

Heart, be still.

Heart, hold still!

Though the Father's stroke may face thee,
Let his nearness fast embrace thee;
He can right thee, and he will;
Heart, hold still.

Heart, hold still!

Thou dost let the surgeon wound thee,
When exposed to death he's found thee;
His knife cuts thee as it will:
Heart, hold still.

Lord, my God!

Give me patience, thee discerning,
Still in silence, thy will learning;
Bowing to thy sovereign nod:

Lord, my God.

Shepherd mine!

Give me, from thy Godhead fullness
Power of faith, its calmness, coolness;
Till for night, dawns day divine!
Shepherd mine.

From the German.

Selected.

"INNOCENT CHILD AND SNOW-WHITE FLOWER."

BY WILLIAM CULLEN BRYANT.

Innocent child and snow-white flower!
Well are ye paired in your opening hour.
Thus should the pure and the lovely meet,
Stainless with stainless and sweet with sweet.

White as those leaves, just blown apart,
Are the folds of thy own young heart,
Guilty passion and cankering care
Never have left their traces there.

Artless one! though thou gazest now
O'er the white blossom with earnest brow,
Soon will it tire thy childish eye;
Fair as it is, thou wilt throw it by.

Throw it aside in thy weary hour,
Throw to the ground the fair white flower;
Yet, as thy tender years depart,
Keep that white and innocent heart.

For "The Friend."

Marcoy's Journey Across South America.

(Continued from page 279.)

"About six miles from Pucara, we witnessed," says our author, "one of those *cacharparis*, or farewell festivals, so frequent in the Sierra between Indians of the same village, when they are about to separate for some time. Following the custom of ages, the travellers quit their homes in company with relations and friends of both sexes, and supplied with provisions both solid and liquid. They halt at a place previously agreed upon, and, seated in a circle, begin to eat and drink. They drink much more than they eat, and at the end of their lunch, dance the *zapateo*, to the sound of the flute and guitar. When the moment of parting arrives, they begin a lament, in which each emulates the other in deploring their hard fate. When fairly on their way, the travellers often look back, and see from a long distance, on some rising ground or rock, the relations and friends they have left behind, giving way to the most violent grief, and saluting them by waving a rag of baize, in default of a handkerchief. These *cacharparis* are sometimes repeated at several

Selected.

stages; that is to say, they finish at one point to recommence at another, and are even known to extend over three days and nights."

Before reaching Cuzco, P. Marcoy passed a lake called *Mohina*, of which there is a tradition that it contains a chain of gold which the twelfth Inca, Huayna Capac, caused to be made when the hair of his eldest son was first cut. This specimen of goldsmith's work was said to be the size of a ship's cable, and 800 yards long. It served to encircle the great square of Cuzco during the *fetes* of the equinox. On the arrival of the Spaniards, the Indians, it is reported, threw it into the lake to save it from the cupidity of the conquerors. They, however, heard of this artifice, and sent a detachment of pioneers to recover the treasure by emptying the lake. Canals were dug below the level of its bed. Forty Spaniards and two hundred Indians labored at the work for three months. But whether it was that the lake was inexhaustible, or that the story of the chain was fabulous, the conquerors had only their labor for their pains.

From Cuzco, our author proceeded northward, through the valleys of Occobamba and Santa Ana, stopping for food and lodging at the *haciendas*, or farms, which lay on his way. At the mission of Cocabambillas he purposed hiring a canoe and a couple of rowers, to take him to the first village of the Antis (Andes) Indians, with whom he expected to negotiate for his further voyaging into the interior of the continent. Here he met with an unexpected difficulty. He found the mission of Cocabambillas in the possession of two Franciscan monks, who had turned farmers, and were cultivating the sugar-cane. As this station was on the borders of civilization, they desired to retain in their own hands the trade and intercourse with the Indian tribes who ascended the river at intervals, and therefore threw what obstacles they could in the way of travellers and adventurers. On applying to the monks for a canoe, he was informed that they had none (though they possessed several), and that the voyage he proposed would be dangerous, and that none of their rowers would venture among the savage Indians. The river was the only practicable route; and being thus disappointed in his first attempt, P. Marcoy determined to wait till the arrival of some of the Indians, who came annually about that time, bringing apes and parrots to barter for hatchets, knives and beads. He intended to embark with these, on their return home. While waiting their coming, a French scientific expedition, accompanied by a Peruvian naval officer detailed by the government, and a military escort, arrived at the mission. Their route was the same as that which our author had essayed to follow; and having official authority to back their requests, arrangements were soon made for the voyage. Our author joined the company. As the five canoes they had been able to procure were insufficient to carry the escort and baggage, rafts were constructed of cecropea-wood. This is lighter than cork. The logs, ten or twelve feet long, were solidly fastened one to the other by lianas or vines. Most of the soldiers profited by the delay to desert, leaving but seven of their number to commence the voyage.

The river at that point runs at the rate of nine knots an hour, and carried them rapidly

ing. Our author thus describes their out-

The first half-hour of this mad navigation, in which the rowers had nothing to do, the pilot steered us with no other help than that of his paddle, was signalized by oarsmen well calculated to cool, at the commencement of the voyage, the adventurous nor of the most determined. Rocks, level with the surface of the water, grazed our barks in passing, throwing them to starboard and larboard without the least regard to the laws of equilibrium, and almost drew us in cries of terror. Curling waves which could not always avoid, washed over us in head to foot. We thus got a foretaste, it were, of the petty miseries which awaited on our future road. Each one, nevertheless, forced a smile as he looked at his comrade. It would have been ridiculous to begin soon the chapter of interjections and comments." In consequence of the slope of the ground in descending towards the plain of the Nile, rapids were very numerous; in one place they passed eleven in a space of twenty-four miles. The passage of these rapids involved much labor and risk; the travelers were frequently wet, and at times portions of their baggage were lost. After a few days of such hardship and exposure, they reached at Umrirpanco. What happened there, he thus described:

As it was now noon, and our people with their rafts had not rejoined us, two Antis were sent in search of them. By striking in a direct line through the wood, the distance to be traversed was three-quarters of an hour's walk. Our messengers, who were to receive fish-hooks for their trouble, set off running, and very soon returned. The account they brought us was disastrous. Our rafts with the baggage had upset in the rapid, and the balseros were occupied in disengaging the rafts and fishing up the other.

It was five hours longer before the absent ones rejoined us. We expected some excuse on their part, or at least some sympathetic manifestation, which might prove that our weary waiting and anxiety had been felt by them; but in this we were disappointed. Instead of a friendly smile, we were met with an ugly grimace; and, so far from excusing themselves for their prolonged absence, if they had even realized the fact, it was only to complain of the extra work that it had given them. Besides this, finding that the rations, which were immediately given to them, were not to their taste, they seized the opportunity, when we had turned our backs, to relieve the sacks of provisions of a part of their contents.

Having appeased their hunger, they drew aside, inviting our rowers to follow, and beckoning the savages to accompany them. A conversation which ensued among them was followed by an animated discussion, the purpose of which we shrewdly guessed without quite comprehending it. From these stormy arguments, as from clouds charged with thunder, there came from time to time a flash of words which reached us like lightning, and revealed the situation as in clear daylight. At what moment, and in what manner, this rest could ripen to action, was what none of us could foresee."

(To be continued.)

Deliberate long of what thou canst do but see.

John Griffith.

(Continued from page 274.)

Very interesting and instructive are John Griffith's remarks in the subjoined memorandum, on the beauty, order, and harmony of the members of Christ's church! How, we are ready to exclaim, can this be otherwise when, as branches of the same living Vine, all that are engrafted into Him must, according to their several capacities, partake "of the root and fatness of the olive-tree;" or, in other words, derive their sap, and life, and unction from Him alone. Herein also shall be verified the prophetic testimony: "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." May all seek so to dwell in Him whose nature and whose name is Love, that the comeliness, beauty, and brotherly harmony that is of, and from, and through Him, may, like the precious ointment poured upon the head of the high priest, go down to the skirts of our garments: and as the dew of Hermon, and as the dew that descended upon the mountains of Zion, may prove a sacrifice to the Lord of a sweet-smelling savor, and be blessed with His blessing, even life forevermore.

J. Griffith again, in a more enlarged testimony, dwells upon the subject of paying tithes; showing that the laws of Christ are to be obeyed, in the first place, whether they conflict with any secular law or ordinance, yea or nay. He proves that the payment of these tithes (still an exaction in England, under a modified or commuted form, but perhaps none the less objectionable to the thoroughly awakened conscientious mind) tends to invalidate the great sufferings, even in some cases to martyrdom, of those faithful pioneers in our Society, who, believing them to be inconsistent with the nature of the Christianity which we are called to maintain, swerved not, whatever should be the loss or the cost. There was no going around things, in that day, to avoid suffering or reproach, "the oppressor's wrong, the proud man's contumely," but a faithful, steady, straightforward, uncompromising adherence to the dictates of the holy law of right written on the heart—the law of the Spirit of life in Christ Jesus. J. G. also dwells upon the great duty of suffering, even a going down deep thereinto; "the only way," as he says, "to become qualified to minister effectually to the several states of others." At Kendal he labored earnestly with the youth, that they might come wholly under the yoke of Christ, in order to experience a qualification to grow up in the footsteps of the flock of His companions, unto stations of honorable service in the church militant, and thus, through regeneration, or Christ being formed in them, take the places of those who have been and are being removed from works to rewards. Hints or precepts greatly applicable to the low state of things amongst us in this day, in which is it not pressing the language of the Spirit, to parents and elders, "Gather the children!" And no less worthy of remembrance is the prayer of Jehoshaphat, in the afflictions of himself and people, which he thus concludes: "O our God * * we have no might against this great company that cometh against us; neither know we what to do; but *our eyes are upon thee*;" whereupon, as is recorded, "All Judah stood before the Lord, with their little ones, their wives, and their children." After which, relief came; "so that King Jehoshaphat bowed

For "The Friend."

his head, with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord."

The journal again extracted from. Upon the 27th of the 8th month, 1753, John Griffith left home, in order to visit Friends in some parts of Yorkshire, Lancashire, Westmoreland, &c. He says: "I met some Friends at Walden, who with myself were appointed by the Quarterly Meeting to visit that Monthly Meeting, for its help. I was largely opened, in the meeting of worship, to set forth the beauty, order, and excellent harmony of the several members in the Church of Christ; and Truth had considerable dominion therein, to our great comfort. This prepared our minds for close and painful labor with wrong spirits in the meeting of business, who had the boldness to plead that the payment of tithes was justifiable, because required by the laws of the land; not considering the gross absurdity of making human laws to be preferred before the laws of Christ, however contrary thereto, and enjoined as an absolute rule for Christians; unless they suppose it impossible that any human laws can be made contrary to Christ's laws, which is equally absurd. Such an opinion tends to invalidate the great sufferings and martyrdom of all those, who gave up everything they had in this world, and even their lives, rather than actively comply with the laws of the land, when they believed them inconsistent with the nature of Christianity, and therefore in transgression of God's law. But the ground of the misapprehension, which such reasoners fall into, appears to be a presumption that the source of property is in the law, and that the laws of the land can alienate the right of one, without rendering him any equivalent, and give it to another, who had no right therein before. But right and wrong are immutable, and cannot be altered by human laws, which only grant proper aid to preserve and recover that which of right appears to belong to them; so that human laws cannot bind the conscience, any further than they are consistent with the laws of God.

"When a sincere Christian is persuaded they enjoin anything contrary to the perfect law of liberty in his own mind, he may not actively resist, but passively suffer the penalty thereof, whereby he faithfully bears his testimony against the iniquity of such a law, and so far contributes to have it removed. Tithes, under the gospel, being an anti-Christian, popish error, and the laws enjoining their payment being grounded upon a supposition that they are due to God and holy church, how can any clearly enlightened person pay them in *any shape*, as he thereby assents to that great error, and contributes to support it, to the great scandal and abuse of the Christian religion, and that noble, free, disinterested ministry, instituted by our Lord and Saviour Jesus Christ; whose direction in that case is, 'Freely ye have received, freely give.' Much more might be said, to manifest the absurdity of such a plea for the payment of tithes; but I would hope there are not many amongst us so blinded by the god of this world, as to adopt such an argument. Truth prevailed in the meeting, and the testimony thereof was exalted over all such spirits. Praises to our God for his gracious assistance, mercifully afforded to all those who put their trust in him alone."

A meeting held at Matlock, J. G. represents

as large; the greater part being people of other persuasions. "It was, through the blessed efficacy of the Word of life, an open, good time, and the doctrines of Truth were largely declared; showing that 'the world by wisdom knows not God,' as well as how and to whom He is pleased to make himself known. The meeting was much affected with the virtue of Truth, which was eminently extended that day, and I hope would not be easily forgotten by many. I went from thence to Sheffield, and attended their meetings on first-day, which were large. In the morning my spirit was deeply baptized into a painful sense of the empty, formal state of some, and also of the undue liberties of many others. I was made willing and resigned to go down into suffering on their account; that if it pleased the Lord, I might be the better qualified to administer effectually to their several states; as experience hath taught me repeatedly, that *I could not speak feelingly to mankind for their help and recovery, in any other way.* At the afternoon meeting, I was concerned to lay their several states open before them. It was a blessed and seasonable opportunity, tending much to their awakening to a sense of duty; and I think it may with thankfulness be said, 'Truth was over all.'

"Accompanied by Samuel Fothergill, W. B. and W. D., I went," he says, "to the Quarterly Meeting at Kendal. The select meeting for ministers and elders was held that afternoon; and I had some good open service therein, on the nature of gospel ministry, and the mysterious workings of Satan, in his transformations. It was a time of edification and comfort. Next day was held the Quarterly Meeting; wherein I had some service. Things were low. We had a large meeting in the evening, both of Friends and others: it was, through the pure efficacy of divine virtue, a blessed opportunity. I was largely opened in testimony concerning Christ, the divine light, who enlightens every man that cometh into the world. It ended in solemn prayer and praises to Almighty God; our friend Samuel Fothergill being engaged therein, in a very powerful and affecting manner. I staid at Kendal, to attend their first-day meetings; at both which, especially the latter, I was very largely opened to declare the Truth with power, which affected and tendered many hearts, there being a great number of Friends, mostly of a younger sort, in that meeting; it having been stripped, like many other places of late, of divers substantial elders. My labor was very earnest, that the rising youth might *come rightly under the yoke of Christ*, that they might be *really prepared and fitted* to succeed those who are removed, hence, having finished their day's work."

At Windermoor meeting, J. G. writes, "The Lord's blessed power was livingly felt, whereby I was enabled, from the expressions of our Lord to Nicodemus, to show the necessity of regeneration, or the new birth; a doctrine highly necessary to be pressingly recommended to the youth in our Society, and carefully weighed by them, lest *any should vainly hope* for an entrance into the kingdom of God, by succeeding their ancestors in the profession and confession of the Truth. A lamentable error! which many, I fear, have fallen into, imagining they are God's people, without his nature being brought forth in them; or, as saith the apostle, being made partakers of

the divine nature, and escaping the corruptions that are in the world through lust. Great opportunity have such by education, the writings of our predecessors, and also by the gospel ministry with which the Lord hath been pleased to bless our Society, to collect and treasure up a great deal of knowledge in the speculative, understanding part, even to profess and confess the Truth, in the same words or language made use of by those who really learned it in the school of Christ. This is no more than an image or picture of the thing itself, without life or savor; and where it is trusted to, is an abomination to God and his people.

"I have touched the more closely on this head, being apprehensive the danger is very great, to which the rising youth are exposed, by dwelling securely and at ease, as it were, in houses they have not built, and enjoying vineyards they have never planted; for great are their advantages above others, if rightly improved; otherwise they must increase the weight of their condemnation. I have often looked upon the mournful condition of those who trust in the religion of their education, to be aptly set forth in the Holy Scriptures, by an hungry man dreaming that he eateth, and behold, when he awaketh, his soul is empty. Oh, that all may deeply and carefully ponder in their hearts, what they have known, in deed and in truth, of the new birth, with the sore labor and pangs thereof! I cannot but believe, if they are serious, and consider the importance of the case, that they will soon discover how it is with them in this respect, by observing which way their minds are bent and thoughts employed, whether towards earthly or heavenly things. To those who are born from above, or risen with Christ, which is the same thing, it is natural to seek those things which are above, their affections being fixed thereon. So, on the other hand, that which is born of the flesh is but flesh, and can rise no higher than what appertains to this transitory world; for flesh and blood cannot inherit God's kingdom; and it is said, those who are in the flesh cannot please God. The apostolic advice, therefore, is to walk in the Spirit; that is, let the Spirit of Christ be your guide and director, how to order your lives and conversation in all things; for the children of God are led by his Spirit. I have often greatly feared, lest the descendants of the Lord's worthies, who were full of faith and good works, should take their *rest in the outside of things*, valuing themselves on being the offspring of such—a sorrowful mistake which the Jews fell into. May all duly consider that it is impossible to be the children of Abraham, unless *they do the works of Abraham*. Truth was greatly in dominion that day, and many hearts were much tendered and contrited before the Lord; to whom be everlasting praises. Amen."

(To be continued.)

Egyptian Furniture.—In ancient Egypt, the very furniture, says Bayard Taylor, was such as one might buy this day. Among its mementos are found boards for checkers, paint-boxes, knives, needles, pomatum boxes, straw baskets, a child's ball for playing, made of elastic palm fibres, dried fruits, fine cake of bread, such as we use to-day, and many of the surgical instruments are quite identical. It was contemporaneous with the civilization thus indicated, that the name of the wife was

often placed before the husband's, and the so often bore the names of the mothers instead of the fathers. The marriage-tie was evidently held in perfect equality, and man in Egypt then held no important right that was not equally shared by woman. So it is plain that all our modern struggles toward establishing the sexes in equilibrium of privilege and responsibility are in the wake of the wisest race of remote antiquity, the race that "gave letters to the Phœnicians, art to the Greeks, astronomy to the Chaldeans," and many another boon of wisdom to many another nation. It is quite impossible at this stage of the world to do anything original.

For "The Friend"

Hakayit Abdulla.

This curious book is the autobiography (Malay, *hakayit*) of Abdulla, a Mahomed native of Malacca, who was long in the employment of Sir Stamford Raffles and other Europeans in the East, as writer or scribe. He also assisted several of the missionaries that country, in their efforts to acquire the Malay language, and aided them in the translation of religious works. It is interesting to observe how the habits and modes of thought and action of people reared under such different influences, appeared to this Malay, and his remarks on some of the domestic incidents in his own family, show, that his feelings on such occasions were similar to our own.

He was born in 1797, and completed his manuscript in 1843, though it is only recently that an English translation has been made and published. His education was very liberal according to the native standard, including Malay, Tamil, Arabic and Hindoe.

He says he got on till he was seven years of age, without ever being punished or scolded, and, in consequence, learned nothing. But such pleasant times did not last; for afterwards he was often beaten. His fingers would be swollen with stripes for mistakes in writing, and he well exclaims, "With what difficulties is not the acquisition of knowledge attended!" He at times would complain of his mother of his father's severity, when she would put her arms round his neck, and kissing him, say, "My dear, do not be foolish; you are yet young and silly, and cannot know the value of education."

He highly esteemed T. Stamford Raffles, whose habits and occupation, he thus speaks of: "Now, I observed his habit was to be always in deep thought. He was most courteous in his intercourse with all men. He always had a sweet expression towards European as well as native gentlemen. He was extremely affable and liberal, always commanding one's attention. He spoke in smiles. He also was an earnest inquirer into past history, and gave up nothing till he had probed it to the bottom. He loved most to sit in quietude when he did nothing else but write or read, and it was his usage, when he was either studying or speaking, that he would see no one till he had finished. He had a time apart for each duty, nor would he mingle one with another. Further, in the evenings, after tea, he would take ink, pen, and paper, and the candles had been lighted, reclining with closed eyes in a manner that I often took to be sleep; but in an instant he would be up and write for awhile till he went to recline again. Thus he would pass the night, twelve or one, before he retired to sleep. The

his daily practice. On the next morning would go to what he had written, and read while walking backwards and forwards, ten, out of ten sheets, probably he would give three or four to his copying clerk enter into the books, and the others he would tear up. Such was his daily habit.

He kept four persons on wages, each in peculiar departments; one to go to the forests in search of various kinds of leaves, ferns, fungi, pulp and such like products. Another he sent to collect all kinds of flies, wasps, bees, in all their varieties, as well as scorpions, centipedes, and such like, giving him needles as well as pins with a box to pick the creatures therein. Another he sent with a basket to seek for coral, shells, mussels, cockles, and such like; also others of various species; and another to collect animals, such as birds, jungle fowl, deer, moose-deer, and so forth. Then he had a large book with thick paper, whose use was the keeping of the leaves and flowers. When he could not put them there, he sent a Chinese Macao painter, who was good at painting fruit and flowers to the life, these he set him to copy. Again, he kept a barrel of arrack, or brandy, and when he had got cockles, scorpions, centipedes, or such like, he would put them into it till they were dead, and then putting them in bottles. This occupation astonished the people of Malacca, and many people profited from going to search for living creatures that exist in the sky and on earth, sea or land, town or country; whether they flew or crawled, whether they hatched or grew out of the earth, it was as they were related. Further, people brought books of Malayan history to the number of many hundreds, so as to nearly finish the national literature. They brought them from all parts, giving to the good price given. Thus were there two or three hundred books, also divers poems, *pantuns*, and such like. At that time the histories stored up in Malacca were nearly exhausted, being sold by the people; and what were only to be borrowed, these he had collected.

Thus, daily, people brought various kinds of animals and moths which are seldom seen in men, such as Javanese butterflies. Then he presents from the Raja of Sambas, in the shape of a *mawas*,—which white men call orang outang,—a young tiger, birds, and other kinds of brutes from various countries. So he wears trousers on the *mawas*, with coat and hat complete, which made it as like a little man as possible, and he let it go, when it soon became apparent that its habits were those of mankind, the only fault being that it could not speak. And when I was engaged writing, it would come so softly up to the table that you would not perceive its footsteps, just as apes and monkeys; then it would slowly take the pen up to its neck, and when I told the animal to put the pen down, down it would put it."

Now, Mr. Raffles's disposition was anything but covetous, for, in whatever undertakings or projects he had in view, he grudged no expense so that they were accomplished. As his intentions had rapid consummation, there were numbers of people always watching about his house, ready to seek for whatever he wanted, to sell to him or take orders; so that they might obtain profit. Thus loads of money came out of his chest daily, in buying various things, or in paying wages."

"Now, on a certain evening, as I was about to go home, Mr. Raffles called to me saying, 'Inchi, come and take a walk with me, as I want to see a Malay school.' On this I went out with him, and got upon his carriage and proceeded along with him towards Trunquera; and when we had arrived at the house of Libby Abdulnaruk, we entered. Here we saw that three boys had been punished: one by a chain round his waist, the end being nailed to the end of a beam, and which he was required to carry: the other with a chain only, with which he had to study: and the other he had tied in a hanging posture. Then said Mr. Raffles, 'Why, O Inchi, has the schoolmaster put chains on these children? this is a very bad custom; try and ask him.' So I asked of him, to which he replied that they had run away for eight days, and had now just been caught and brought in by men from a place called Kandar, a day's journey from this. 'The father of one of them has paid one dollar for the service, and on this account I am punishing him. As for this other boy, he had deserted for two days, having climbed up a tree for that time in the forest, and this is his punishment. As for this one, all his lessons he has forgotten, and thus I order him to read.'"

(To be continued.)

Selected.

My exercises now put on a different appearance to what they had heretofore done, from an apprehension which at times presented to my mind, that the time was fast approaching when I must be willing to relinquish a good business which I had been helped to get together, and set myself more at liberty to attend to my religious duties from home. The language which my Divine Master renewedly proclaimed in the ear of my soul was, "Gather up the wares into thine house, for I have need of the residue of thy days;" accompanied by an assurance, that although there was, as some would consider, but little meal in the barrel, and little oil in the cruse, of temporal property, not having realized more than a bare hundred pounds a year, and all my five children to settle in the world, yet if I was faithful in giving up to this and every future requiring of my great Creator; the meal and oil should not waste. I endeavored to weigh this requisition, and well knew that the meal and oil He had thus condescended to give, would be amply sufficient for me and my dear wife, should we be permitted to see old age, provided we continued to pursue our economical habits, and that I must leave the provision for my children's settling in life to that same Almighty power who had so abundantly cared for us; yet the prospect of relinquishing a good business was at times a close trial of my faith. The requiring, however, pressed upon me with increasing weight, accompanied with a fear, that if I did not endeavor after cheerful resignation of myself and my all to his disposal, even this would be blasted again, without power on my part to prevent it.

As I thought prudence pointed out the necessity of not acting with precipitancy, and that it would be well to take the counsel of some suitable Friends, I earnestly besought the Lord to direct my attention towards such as would be likely wisely to counsel me herein; and believing my secret petitions were, in mercy, heard, and that two Friends of our Monthly Meeting were pointed out to me as

suitable, I opened my situation to them; and they gave it as their judgment, if my mind should continue to be exercised with this apprehension of duty, it would be best for me to yield to it. About the Fifth month this year, I turned my business over to a Friend; and shortly after making this sacrifice, a person added to my store by will, one hundred pounds, which I received as a mark of the merciful interference of my heavenly Benefactor.—*Life of T. Shillitoe*, 1805.

Central Africa.—Col. Long is a native of Maryland, in the United States. He joined the service of the Khedive of Egypt. Last July, the natives allowed him to visit Victoria Lake, called Victoria Nyanza, on the Equator, in longitude 31° E., that was discovered by Speke. It has been supposed to be the source of the Nile; but the natives would not let Speke explore the river that ran towards Albert Nyanza, nor to follow another flowing north, farther than Urondogani. Col. Long explored the lake, surrounded by an escort of 1200 natives in thirty canoes, and found it from twelve to twenty miles wide, and of untold length. He sailed down the stream by Urondogani, for ninety miles, and then found another lake, at least twenty-five miles long, and kept on to Lake Albert. He made the whole passage of the Nile, from Urondogani to Uganda for the first time, between August 17th and September 3d, last; and claims to have found the great basin from which the Nile flows.

A part of this had been done by others before. Speke and Grant, going from Zanzibar, struck the river, and floated down to Cairo. But Long moved up the river from the delta to the lake, and explored that; found what others had not, and if his reports are all true, has found the source of the Nile. Livingstone, according to Cameron's investigations, spent the last year of his life near the sources of the Congo—the great Tanganyika Lake being the reservoir of that river; that is called the Lualaba near the lake. Sir Samuel Baker thought the Albert Nyanza was the fountain of the Nile; and Speke, and Grant, and Burton had their guesses. But Col. Long has found a great lake that is a natural reservoir of the waters of the Victoria Nyanza, and that watershed, that flows into the Nile, and may be its fountain, and probably is. Stanley is on his way there; and it will be a great glory to American explorers in Africa, if they finally establish the exact truth so many have tried to learn, for more than twenty centuries.—*Liberia Advocate*.

Selected for "The Friend."

When the eye is kept single to the Great Counsellor in the heart, as well as the Great Controller of events, and the government of all placed upon his shoulders, how He prepares the way for, and opens the door unto, his obedient, humble, patient followers. These have no lack of either wisdom or strength to fulfil his will, which is their sanctification. To these, the how, the what and the when are all opened, through the power of his Holy Spirit, to their quickened understanding. So that though weakness and fear may seem, at times, to bring into bondage, yet will the Lord of life and of glory re-anoint for his work; out of weakness make strong; renew his covenant, as in the case of Levi, because

of the filial fear of his obedient children; and enable again to take fresh courage, and to run the race set before them. Thus, well has it been said, that He will not allow his faithful, dedicated ones, very far to contravene his blessed will and purposes concerning them.—*Hannah Gibbons.*

Humming Birds.—Lady Burdett Coutts, in her capacity of President of the Ladies' Committee of the English Society for the Prevention of Cruelty to Animals, appeals to her countrywomen to prevent the extermination of humming birds, which she calls the gems of bird-life, by sacrificing their love of ornaments made of these brilliant creatures, not only because their destruction is a needless cruelty, but as a concession to naturalists. Professor Tomlinson stated, in a paper read to the ladies, that one house received forty thousand humming birds last year. As they are found only within a restricted area, their extermination seems imminent if the present fashion for using them as ornaments continues.

The next best thing to being in the right, is frankly and manfully to acknowledge being in the wrong.

THE FRIEND.

FOURTH MONTH 24, 1875.

SUMMARY OF EVENTS.

FOREIGN.—London dispatches say that crowded revival meetings continue to be held in London. At one of them Moody delivered an earnest address on Christian work, and it is said thousands rose at his invitation to "go into the streets and work for Christ."

The London *Times* and *Daily News* having recently published documents which had been submitted to a select committee of Parliament concerning certain South American loans, the House of Commons has appointed a select committee to investigate the affair, and report how those papers obtained the documents in question.

The Rothschilds have issued the prospectus of a new Russian loan of £15,000,000, with interest at 4½ per cent. per annum, to be issued at 92. Of the total amount £8,000,000 are offered for subscription in London. The balance is reserved for St. Petersburg.

A motion was made in the House of Commons that Great Britain should withdraw her agreement to the declaration of Paris of 1856. The Under Secretary of State for Foreign Affairs opposed the motion, alleging that England could not honorably withdraw without consent of the other parties who signed it. Her relinquishment of the right to seize an enemy's goods on a neutral vessel was a great concession, but England was a gainer by the abolition of privateering, and in other respects. The motion was rejected by a vote of 36 yeas to 261 nays.

The annual budget of the Chancellor of the Exchequer shows that the surplus of receipts over expenditures, for the year ending Third mo. 31st, 1875, was £593,883. The expenditures for the current fiscal year are estimated at £75,268,000, and the revenue at £75,685,000.

London, 4th mo. 17th.—U. S. 5-20 bonds, 1867, 108; new five per cents 102½.

Liverpool.—Uplands cotton, 8d.; Orleans, 8½ a 8¾d. Breadstuffs quiet and unchanged.

The agents of the French government have made contracts in Bohemia for 10,000 horses, to be delivered in two months.

A Paris dispatch of the 13th says: The diplomatic conference upon the metrical system of weights and measures met here yesterday. The governments of Brazil, the United States, Venezuela, and the Argentine Republic are represented. It was resolved to establish an international bureau of weights and measures.

The Duke Decazes, Minister of Foreign Affairs, has appointed a Commission of diplomatic and consular agents in connection with the Centennial Exhibition.

A Paris dispatch of the 16th says: A party of three persons ascended in the balloon Zenith, to-day, for the purpose of making scientific observations. The balloon attained the extraordinary height of 8000 metres (over 26,000 feet.) Two of the aeronauts were suffocated to death, and when the balloon reached the ground the third was almost insensible, and has since been so ill that his recovery is doubtful.

A Berlin dispatch of the 14th says: The government journals give tranquilizing assurances in regard to the relations of Prussia with foreign Powers.

In the upper House of the Prussian Diet to-day, the bill withdrawing the State grants from the Roman Catholic clergy was under debate.

Prince Bismarck made a speech, in which he declared that since the Vatican Council, the Catholic bishops were merely the Pope's prefects. He said he was not an enemy of the Catholic Church. He warred only against the Papacy, which had adopted the principle of the extermination of heretics, and which was in enmity with the Gospel as well as with the Prussian State.

Later dispatches from Berlin announce the final passing of the bill withdrawing the State grants from the Catholics, and that it had been signed by the Emperor.

The Carlists have surprised Fort Ashe, near Santander, and carried off 200 prisoners and four guns. It is reported that the Carlists have seized a number of women and children in the province of Soria, and threaten to shoot them unless they are ransomed.

The situation in Cuba does not seem to improve. Troops have been sent from Havana into the jurisdiction of Colon and Ceinuegos, where they will be divided into small detachments to protect the sugar plantations. The authorities say that the wholesale destruction of plantations has been checked, but the insurgents still destroy them in isolated places.

The number of holidays in Russia has grown to be an inconvenience. There are 44 church and imperial holidays, and a commission has been formed to see what can be done in the way of reducing the number.

The Vienna *Presse* says the Emperor William, of Germany, has written a letter to King Victor Emanuel, expressing his gratitude at the recent interview between the latter and the Emperor of Austria, at Venice. The German Emperor also, says the *Presse*, speaks in affectionate terms of the Emperor Francis Joseph, and expresses the hope that the interview will serve to strengthen the friendship between Austria and Italy.

UNITED STATES.—After a long period of discord and contention in Louisiana, the opposing parties have at last agreed upon a plan which promises quiet and order. The House of Representatives has adopted the joint resolution recognizing the Kellogg government, and pledging members to support the efforts of the Governor in the line of reform and good government. It is said that good feeling and a spirit of conciliation seems to actuate the members of both parties. The resolution passed by a vote of 89 to 18.

The Postmaster General calls attention to the fact that the Postal Departments of Belgium, France, Italy, Russia, Spain and Turkey prohibit the transmission of watches, jewelry and coin money in the mails of those countries; therefore correspondence, whether ordinary or registered, originating in the United States, addressed to the countries named, should not contain the interdicted articles.

The winter wheat crop is generally reported to be in excellent condition, notwithstanding the extreme coldness of the past winter and the small quantity of snow that fell in most sections of the country.

Agent Seville, at the Red Cloud Agency, telegraphs the Indian Commissioner that he has dispatched messengers for two prominent Sioux Chiefs, whom he will bring to Washington for the proposed negotiations for the purchase of the Black Hills reservation. Six companies of cavalry and two of infantry, have been ordered from the railroad at Omaha to the base of the Black Hills, as an escort to the government geologist who is sent to make a survey of that country. The government is promptly apprised of the various expeditions of miners into the region in question, and is prepared for them.

There were fifty Life Insurance Companies in the United States at the end of 1874, which is less by nine than there were two years previously. The amount insured on 799,534 policies was the enormous sum of \$1,997,236,230. In the years 1873 and 1874, the amount insured on lives decreased \$117,506,301. This decrease is attributed to the business depression of these years.

The severity of the past winter is shown in the fact that the Hudson river was closed by ice for a period of 120 days, which is about 30 days over the average time

for the past fifty years. Snow fell in Chicago on the 17th inst. The temperature was twenty degrees above zero. At Madison, Wisconsin, it was at zero on the 16th inst. Snow to the depth of ten inches fell in Lancaster, N. H., that day.

The interments in New York last week number 572.

Advices from Key West, Florida, say that a general apprehension is felt that the coming season will be very sickly. Fleet Surgeon Suddards says that any projected stay of a large naval force at either Havana, Key West, would be in the highest degree imprudent.

The Markets, &c.—The following were the quotations on the 17th inst. *New York.*—American gold, 115. U. S. sixes, 1881, registered, 121½; coupons, 122½; do. 1881, 121½ a 121¾; do. 5 per cents, 115½ a 116½. Superfine flour, \$4.60 a \$4.90; State extra, \$5.25 a \$5.45; finer brand \$5.65 a \$9.35. No. 2 Chicago spring wheat, \$1.20; western, \$1.28; white Genesee, \$1.35; white Michigan, \$1.41. Canada barley, \$1.45. Oats, 73½ a 77 cts. Rye, \$1.05. Western mixed corn, 90 cts.; southern yellow 92 cts. *Philadelphia.*—Middlings cotton, 16½ a 17½ cts. Superfine flour, \$3.75 a \$4.00; extras, \$4.25 a \$4.75. finer brands, \$5.50 a \$8.50. Red wheat, \$1.28 a \$1.30. amber, \$1.32 a \$1.34; white, \$1.37 a \$1.40. Rye, \$1.10. Yellow and mixed corn, 89 a 90 cts. Oats, 71 a 73 cts. Lard, 15½ a 16 cts. Clover-seed, 11½ a 13 cts. Timothy \$2.50 per bushel. *Chicago.*—No. 1 spring wheat, \$1.00 a \$1.07; No. 2 do., \$1.02. No. 2 mixed corn, 71½ cts. Oats, 59½ cts. Rye, \$1.03. No. 2 spring barley, \$1.20. *St. Louis.*—No. 2 winter red wheat, \$1.31; No. 3 do. \$1.23; No. 2 spring, \$1.06. Corn, 73½ a 75 cts. No. 1 oats, 63½ cts. *Baltimore.*—No. 1 western amber wheat, \$1.33; No. 2 do., \$1.30; No. 1 western red, \$1.20. Yellow corn, 88 a 89 cts. Oats, 70 a 73 cts. Lard, 1 a 16½ cts.

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DIED, in this city on the 18th of Third month, 1875, ANNA, widow of Nathan Vail, late of Plainfield, N. J. in the 92d year of her age. She was a member, and for many years an esteemed elder of Rahway and Plainfield Monthly Meeting.

—, Third month 31st, 1875, at the residence of his son-in-law, Moses Cadwallader, near Fallsington, Bucks Co., Pa., CHARLES BURTON, aged 75 years and 6 months a member of Falls' Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER,
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